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The
CHRISTIAN CENTURY

Published Weekly

Live on the Land

By Mildred Jensen Loomis

What is Disturbing the Quakers?

By Henry J. Cadbury

Another Chance in India

An Editorial

We Move Toward One World

By Oswald Garrison Villard

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In This Issue

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The CHRISTIAN CENTURY

August 16, 1944

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Calender of Coming Events

July 7-Aug. 23. Summer School, Andover Newton Theological School, Newton Centre, Mass.
July 21-Sept. 1. Lisle Fellowship, Western Unit, Lookout Mountain, Colo.
July 30-Aug. 27. Golden Jubilee Bible Conference, Winona Lake, Ind.
Aug. 14-25. Summer Seminar for Pastors, Gustavus Adolphus College, St. Peter, Minn.
Aug. 14-26. United Christian Youth Conference, Lake Winnipesaukee, N. H.
Aug. 15-24. Christian Workers' Conference, Associate Reformed Presbyterian Church, Hendersonville, N. C.
Aug. 21. Methodist Pastors' Schools, Bloomington, Ill., West Lafayette, Ind.
Aug. 21-25. Methodist School of the Prophets, West Lafayette, Ind.
Aug. 21-Sept. 2. United Christian Youth Conference, Lake Geneva, Wis.
Aug. 22-27. Seventh Day Baptist General Conference, Alfred, N. Y.
Aug. 24-25. General Board of Christian Education, Evangelical Church, Syracuse, Ind.
Aug. 24-31. Institute of International Relations, Pittsburgh, Pa.
Aug. 24-31. Youth Institute, Shawnee-on-Delaware, Pa.
Aug. 24-31. Institute of International Relations, Shawnee-on-Delaware, Pa.
Aug. 27-Sept. 3. Camp Meeting, Winona Lake, Ind.
Aug. 28. Methodist Pastors' Schools, Westminster, Md., Bowling Green, O., Lake Cobbosseeconte, Me., Stockton, Calif., Dempster, N. Y.
Aug. 28-Sept. 2. North American Workshop in Visual Education, Evanston, Ill.
Sept. 3. Labor Sunday.
Sept. 4. Methodist Pastors' School, Wilbraham, Mass.
Sept. 5. Methodist Pastors' School, Los Angeles, Calif.
Sept. 6. United Church of Canada Biennial General Council, London, Ont.
Sept. 6-10. National Baptist Convention, U.S.A., Inc., Dallas, Tex.
Sept. 6-10. Pittsburgh Conference, Evangelical Church, Johnstown, Pa.
Sept. 13-20. W.C.T.U. Convention, Columbus, O.
Sept. 18-19. Annual Pastors' Conference, Hartford, Conn.
Sept. 21. Federal Council Commission on a Just and Durable Peace, New York.
Sept. 22-24. Eastern Regional Conference, Fellowship of Reconciliation, New York.
Sept. 24-Oct. 1. Religious Education Week.
Sept. 26. North Carolina Council of Churches Annual Ministers' Meeting, Guilford College.
Sept. 29-Oct. 1. Midwestern Regional Conference, Fellowship of Reconciliation, Chicago.
Oct. 1. World Communion Sunday.
Oct. 6-8. Rocky Mountain Fellowship of Reconciliation Conference, Denver, Colo.
Oct. 6-8. Southern Regional Conference, Fellowship of Reconciliation, Nashville, Tenn.
Oct. 9. Conference on Cooperatives, Chicago.
Oct. 9-13. Cooperative Centennial Congress, Chicago.
Oct. 10-11. International Religion-Labor Conference, Pittsburgh, Pa.
Oct. 11-15. Board of Missions, Evangelical Church, Blue Earth, Minn.
Oct. 15. Ford Hall Forum, Boston; H. R. Knickerbocker, speaker.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

WHEN the break-through finally came in France, American columns raced across Brittany like the rolling separate arms of a long pent-up flood. How far they could go before losing their initial momentum was anybody's guess, but it was significant that the dispatches soon placed the armored point of one column within a hundred miles of Paris. Even the massive drive of the Russian armies in the east took second place in the headlines, although the crossing of the Vistula eliminated the last natural obstacle between this great force and German soil in Silesia, also only one hundred miles away. At the end of the first week of what will probably be its last August, the Wehrmacht was being cut to pieces by a mechanized fury greater than any it had ever loosed in either Poland or France. What this was to cost in Allied lives was indicated when the casualty lists for the first six weeks after D-Day were released. Canadian casualties numbered 6,545; British, 39,594; American, 70,009. None of the losses in the great battles which occurred after July 20 were included in these figures, which were released after the break-through occurred.

Break-through In France

Churchill Gives Reason Why France Must Rise

LAST week the British prime minister gave to the House of Commons another of his matchless reports on the progress of the war. Area by area and step by step he summarized the situation and outlined the meaning of events. At the end of his discussion of the military phase of the war he declared that he feared greatly raising false hopes, "but I no longer feel bound to deny that victory may come, perhaps soon." Concerning foreign affairs, he was more wary. He was glad that the war is becoming less ideological as it draws to a close. The fascist and nazi ideologies are being shattered on the field of battle. Was this a hint to Russia? Turning to the situation in Europe, he celebrated the improvement in relations between the United States government and General de Gaulle. This is largely due, he said, to Foreign Secretary Eden's "careful spadework." He looked forward to the time "when France shall again be raised and raise herself to her fighting place among the great powers of Europe." This was for no sentimental reason, said he. "It is one of the main interests of Britain that friendly France shall regain and hold her place among the major powers in Europe and in the world." He then sketched the way in which the small nations of eastern Europe are being encouraged to look to Moscow for the shape of their destiny and expressed his faith that "the whole of Europe is sliding irresistibly into new and secure foundations." The slide is occurring, but not toward security. The Europe he describes is the familiar armed camp of the balance of power. Germany is eliminated. Somewhere across a blasted continent stretches a line. On one side are Russia and her satellites. On the other are Great Britain and France, armed to the teeth and surrounded by little states no longer free to choose their future. And somewhere in the shadows stands America.

Liberated Nations Will Administer Relief

REPORTS from Europe indicate that the functions of the United Nations Relief and Rehabilitation Administration are on the way toward being reduced to much narrower scope than the ambitious plan that was projected. Geoffrey Parsons, Jr., writes in the *New York Herald Tribune* that "UNRRA, it appears, will have practically nothing to do with the feeding, reconstruction or administration of western Europe. The governments of Norway, the Netherlands and Belgium and the French Committee of National Liberation, according to all the evidence available, have made very complete preparations to do these jobs in their own countries." The French are already doing it in Normandy—and will probably be doing it in Brittany by next week—and doing it very well. The London office of UNRRA is preparing plans, so far as they can be prepared in advance, for the repatriation of something like thirty million people who have been dislocated by the war. While these are being sent back to their homes, it is not improbable that others—a much

smaller but not inconsiderable number—may be shifted to new homes, voluntarily, it is to be hoped, to give some of the postwar political arrangements a better chance of stability. The civil affairs division of the Allied armies has extended beyond expectation its operations in the feeding of civilians in liberated areas. The end of hostilities in Europe will call for a change in administrative procedures and it appears probable, according to this observer, that the program of UNRRA, except in the Balkans where it may have full charge, will be limited to the allotment of supplies to the several countries while the national organizations of these countries assume responsibility for distribution and reconstruction. So far as this is possible, it is manifestly desirable.

Turkey Names The Winner

TURKEY'S break of diplomatic relations with Germany represents a gain of great psychological and little material importance to the United Nations. It provides some reason for satisfaction in that Hitler's Ambassador von Papen has at last been compelled to pack his bags and leave the Ankara listening post. In a generation of diplomatic intrigue, Von Papen had reduced fishing in troubled waters to a science. He will now be compelled to return to Berlin. If he escapes the frenetic lash of the current blood purge, he is entitled to get what satisfaction he can from the prospect of judgment which the end of the war should bring to one who has played so important a part in precipitating the struggle. His departure from Ankara is as significant in its way as was the retirement of the Wehrmacht from Stalingrad. Each represented the farthest advance of one prong of the *Drang nach Osten*. Before the First World War the kaiser projected a Berlin to Bagdad railway. There was a time during the second when it must have appeared to Von Papen as if he would be present when German African and Balkan armies met at Suez. But that meeting never occurred. It should not be remembered too harshly against Turkey that when Hitler was winning she leaned toward Germany. A small nation with limited resources, it is her role to point which way the wind is blowing, not to reverse it. Sagittarius, the British satirical poet, describes the situation accurately in a piece entitled "Whataturk!":

The only neutral ally in the whole united bloc,
Preserved from diplomatic and from military shock,
The Turk, so supersensitive to any hidden snag,
Would never move if victory were not now in the bag,
And when the Turk cuts down on chrome and takes a loss on zinc
It shows that peace is nearer than the Allied generals think.

Mr. Dewey Repudiates Fish and Smith

SOME CREDIT accrues to Mr. Dewey for his repudiation of Hamilton Fish as a candidate for renomination for Congress and of Gerald L. K. Smith, whose America First party had the effrontery to co-opt Governor Bricker as its vice-presidential candidate. Some, but not too much. The issue, in each case, was primarily anti-Semitism and the injection of religious and racial intolerance into a political campaign. As to Gerald Smith, the issue was clear cut and obvious. Whatever his views of foreign policy may be, his campaign gets all its drive and thunder from his skill in arousing class hatred and capitalizing prejudice. Mr. Fish is no such rabble-rouser or prejudice-monger. Under pressure of the campaign he let slip an unfortunate reference to the Jews and their support of the New Deal which, though incidental to his argument, could scarcely be interpreted as anything other than an appeal for the anti-Semitic vote. For that, Mr. Dewey very properly slapped him down. Mr. Fish won the nomination anyway. Dewey's friends consider his act courageous, for he is going to need all the support he can get in November in Fish's district and every other district in New York. His enemies call it cowardly and evasive, because he did not attack Fish for the "isolationist" sentiments that are his chief title to fame but only for a marginal utterance about a purely domestic matter and one which, isolated for criticism, does not represent his position even on that point. The candidacy of Mr. Fish, and in Governor Dewey's own state, did indeed offer an opportunity for a repudiation of "isolationism" in the person of one of its most conspicuous exponents. But also, it may be remarked, the prominence of Flynn, Hague and Kelly in the Democratic convention and their leading role in choosing the party's vice-presidential candidate offered Mr. Roosevelt an equally shining opportunity to repudiate the type of corrupt politics which these men represent. Neither one of them rose to the occasion. Perhaps they could not reasonably be expected to do so.

Methodist Jurisdictions Find a Powerful Friend

FEARS have been expressed that the six "jurisdictions" into which the Methodist Church was divided under the plan of union might develop into regional denominations. Incidentally, the setting up of a separate jurisdiction for the Negro churches, regardless of geography, and the greater enthusiasm for the jurisdictional system in the south than in the north lent some plausibility to these apprehensions. The *Christian Advocate,* after mature consideration of the experience of the years since unification, considers the fears unfounded. It is not even disturbed by the fact that two southern jurisdictions have set up jurisdictional councils with their own officers, budgets, executive secretaries and staffs. There is, it is observed, a "jurisdictional consciousness" in the south which does not exist in the north. By the terms of the "Plan of Union," the jurisdictional conferences are charged and empowered "to promote the evangelistic, educational, missionary and benevolent interests of the church, . . . to elect bishops, . . . to establish jurisdictional conference boards as auxiliary to the general boards of the church." Obviously these things cannot be done without some machinery. The possibility that regional autonomy will develop to the point of practical disunion can never be lost sight of. But on the other hand, outside critics who look with misgivings upon what has seemed to them an excessive centralization of authority in the Methodist Church may take some comfort from this

evidence of a decentralizing tendency. The *Christian Advocate* sees five powerful unifying influences which will counteract any movement toward division. These are: the General Conference, the council of bishops, the general boards, the Methodist Publishing House, and the *Christian Advocate.*

Says Liquor Outlawry Is Easily Possible

GOVERNMENT experience in rationing and in control of black markets would make enforcement of national prohibition much easier today than it was a decade ago. Furthermore, the people are disposed to accept either prohibition or drastic control of the liquor industry far more readily today than after the last war. These conclusions may be drawn from a statement recently made by Max Loeb, official of the Illinois Control Division, and Frank A. Weaner, associate editor of the *National Liquor Review* of Chicago. The statement is reported in the *Christian Science Monitor,* which quotes: "If prohibition came again, it would not be nearly so hard to enforce" as last time. Messrs. Loeb and Weaner maintain that liquor shortages and rationing have accustomed the drinking public to a relative temperance which might easily be extended. In seeking to account for the "creeping prohibition" which is being made possible through the extension of local option, they cite the fact that "fear is widespread that the separation of our boys in the service will make them more susceptible to temptation in the form of strong drink." They admit that propaganda which seeks to impart the impression of feminine sanction for drinking has failed to persuade large numbers that liquor is indispensable. They point out to their industry that public resentment against it is welling because of the persistence of the ancient abuses of the "sale of liquor to minors and to drunks, tie-ups with gambling and prostitution, political connections and police contact." This would appear to be another of the well meant but futile efforts to reform from within an industry which has always resisted, by means legal and illegal, any limitation on its unconscionable profits and which has always evaded responsibility for its entail of crime, insanity, dependency and wreckage of homes in war as well as in time of peace.

German Churchmen Denounce Nazis

THE strongest anti-nazi statement yet made by the German Confessional Church was issued recently. Intended to be read in the churches, this 3,000-word declaration did not name nazis but used language which unmistakably referred to them. The text has just been received and distributed in this country by Religious News Service. It sharply attacks the practice of euthanasia of the insane and other human beings "considered as of no value or because they belong to another race . . . for God says, 'Thou shalt not kill.'" It declares that the state is limited in its use of the sword to the execution of criminals and the killing of enemies in warfare. "All that is beyond this is done arbitrarily to its own harm," say the Confessional leaders. "Whenever the life of human beings is destroyed for any other reasons, trust and confidence can no longer exist between men, the fellowship of the community is destroyed. The divine world order knows no such terms as 'to expunge,' 'to liquidate,' or 'valueless life' with regard to human beings. To slay human beings simply because they are related to criminals, because they are old or mentally afflicted or because they belong to a different race, is not the use of the sword sanctioned by Scripture." The message calls on Christian Germans to "confess with contrite hearts" the guilt of "sharing in neglect and disregard of the divine commands. We have often remained silent, have said too little or have been too timid to stand up to our conviction that God's commandments apply to us and to our time. We have not given heed to God's warnings." The statement urged Christians to give aid to needy persons without distinction as to race, nationality or creed, "whether the individual be a Christian or a Jew." It provides an additional reason why the projected meeting between representatives of the Christian communities of the now warring nations should be carried out with the utmost possible dispatch when an armistice is signed. We know that the churchmen who have spoken out clearly and fearlessly on this and other occasions have had to pay dearly for their constant refusal to bow the knee to Baal. Their fortitude has written one of the most significant chapters in the recent history of the ecumenical church.

Philippine President Dies in Exile

FEW Americans had seen Manuel Quezon, first president of the Philippine commonwealth, who died of tuberculosis in New York last week. Two years ago he was one of the small group who fled from Corregidor on the last American submarine to leave that crumbling fortress at the mouth of Manila Bay. He could hardly have expected ever to return, for the hardships of siege had weakened an already frail constitution. After he reached America his health permitted few public appearances, and his end came in the land against whose army of occupation he fought bitterly for more than two years after the Spaniards were defeated in 1898. He and Aguinaldo contended that they aided our troops against the Spaniards on the strength of a promise that when the flag of Spain fell that of the Philippine republic would be raised. After a short time in prison, Quezon was released and in a few years rose to head the movement for independence "immediate and complete." His most cherished desire, after the date for the severance of Philippine-American relations was set, was to live to see his country realize its freedom. This, he soon came to recognize, depended on the achievement of an international order which included the small nations of Asia as well as the rest of the world. He stood ready to use his influence to commit the Philippine commonwealth to participation in such an order, and often said that he could ask nothing better for his nation, the only Christian country in Asia, than that it should become the Switzerland of the Orient,

as indispensable in its own hemisphere to international collaboration as Switzerland has tried to be in Europe. President Quezon passes on to Sergio Osmena, his successor, a tradition of which both the Filipino and the American people may well be proud.

Another Chance in India

FOR the first time in two years, hope that the deadlock in Indian politics may soon be broken appears to rest on solid ground. Each of the three principal disputants is showing signs of relaxing his stiff-necked intransigence. Mohandas K. Gandhi has made conciliatory gestures toward both the Moslem League and the British viceroy. The viceroy has asked the aged Indian leader to produce some "constructive" proposals. Mohammed Ali Jinnah, president of the Moslem League, has agreed to confer with the head of the All-India National Congress party as a result of concessions which Mr. Gandhi has made. In the three months since the Congress leader was released from detention at Poona, the political atmosphere has once again become charged with the mood of impending change.

The Jinnah-Gandhi conference will be held before this editorial appears in print. In the mood which now prevails in India, an accord between these two men is not impossible. If it is achieved it will create a radically new situation in Indian politics. Whether it is achieved or not, the steps by which it approaches realization are significant. They may easily indicate the direction in which India, which contains as many people as Europe and is as important to the future of the world, is preparing to move.

More than two years ago C. R. Rajagopalachari, former premier of Madras, broke with Mr. Gandhi. "C. R." —who needs an abbreviated name if a man ever did— took this drastic and politically perilous step because the Congress had refused even to discuss the Moslem League's demand for Pakistan or a separate Moslem state. One consequence of this break was that when civil disobedience was attempted in August 1942, the only well known Congressman who was not imprisoned was C.R. During the ensuing two years he did not waste his time. His most courageous undertaking was a campaign to persuade Mr. Gandhi to change his mind about Pakistan. In this he partially succeeded last month. Mr. Gandhi did not endorse the idea of a Moslem Ulster in India but he yielded enough so that now Mr. Jinnah can meet him half way.

The basis on which these two men are opening discussions is the principle that provinces shall be free to determine by plebiscite whether they desire inclusion in a federal India or prefer to enter a separate Moslem state. Mr. Gandhi proposes that a commission be set up which will delimit the regions in which the plebiscite is to be held to those in which the Moslems have a majority. He asks that the leaders of the Moslem League, who have repeatedly declared that they are not one step behind the Congress in their desire for Indian freedom, unite with the Congress to form a national government now. After the war is over Hindus and Moslems can determine their relationship to one another through the plebiscite. When that is settled, they will be in position to use the same device to determine whether they will continue as a member of the British commonwealth of nations.

Mr. Gandhi's efforts to find a basis for reopening negotiations with Marshal Wavell have not been as successful, but even here a softening of the stern front which has been presented to Indian nationalism during the past several years is discernible. It should not be forgotten that the viceroy released Mr. Gandhi from confinement three months ago. The Indian leader's subsequent activity can hardly have been a surprise. Mr. Gandhi has disavowed the revival of civil disobedience now. He has sharply reproved Indian nationalists who are still inclined to depend upon sabotage and underground activity. He has also voiced Indian support of the war against Japan. These concessions have not gone unobserved in New Delhi. Nevertheless, something more is evidently expected.

Speaking last week in the House of Commons, L. S. Amery, secretary of state for India, declared that Mr. Gandhi's proposals do not constitute a starting point for a profitable discussion. They are, he said, "in no sense a response to Field Marshal Viscount Wavell's invitation to Gandhi to produce constructive proposals." Was he suggesting that Gandhi try again? The fact that one of the noble members of the House of Lords was reduced to calling the Congress leader "the biggest bamboozler in Far Eastern history" indicates nothing decisive either way. There have always been persons in that body who were prepared to do their best to discredit any leader whose efforts gave promise of unifying India.

Current displeasure with Mr. Gandhi seems to rest on three grounds. First, he is determined to press for an immediate formation of an Indian national government which will take over the administration of the civil functions of Indian life. Many, probably including the India office, would prefer to do nothing until after the war or later still if procrastination can be further prolonged. Second, he asks that the viceroy surrender or agree not to use his power of veto in the new government, so that his relationship to it will be that of a "constitutional monarch." In Parliament the Earl of Munster, parliamentary undersecretary of state for India, said of this request: "Mr. Gandhi is still clinging to precisely that claim which wrecked Sir Stafford Cripps' mission." Third, he asks that the native states shall share with the rest of the country the responsibilities of the new government and the decisions which it must make concerning the future freedom of India.

Is this the time to reopen the Indian question? The swift acceleration of events supports the Gandhian view that it is. In Mr. Churchill's review of the progress of the war last week he acclaimed the complete defeat of the Japanese attempt to invade India from Burma. With that threat removed and hardly likely to be renewed during this conflict, the argument that India must still be held under martial law is no longer worthy of serious consideration. On the other hand, the opening of land communications between India and China gives the Indian people an opportunity to help their long-suffering neigh-

bor. In renewing the offer made in 1942 by the National Congress party to collaborate in the war providing they might do it as free men, Mr. Gandhi has offered an opportunity to shorten the conflict in the Orient. For the effect of a British change of attitude would instantly be felt in China and throughout Asia, as well as in India.

In requesting the viceroy to give up or to forego using his power of veto, Mr. Gandhi is only asking that the Indian civil government which he proposes to set up be a real government and not a puppet regime. The idea that the viceroy use his powers as a constitutional monarch was the suggestion of Sir Stafford Cripps at one stage in his ill-fated mission, although subsequent arguments raised doubt as to whether he had the support of London on that point. The feasibility of such a status for the representative of the British crown is shown by the fact that in the dominions the legislative bodies have the power Gandhi is asking for India and the governors general and the high commissioners lose neither in dignity nor in influence because of it. The crown is further protected in Gandhi's proposal in its unimpaired control of all military affairs.

Concerning the Indian leader's proposal that the princes share the future with the rest of India, the *New Statesman and Nation* of London says: "Mr. Gandhi of course realizes, as Congress did when it first answered the Cripps offer, that India can never be independent if the princes as autocrats may remain outside the federation. Their territories, cutting across its roads, railways, rivers and electric grid, encircle and penetrate the provinces all over the peninsula. If these enclaves are to remain foci and citadels of British power, to talk of an independent India would be to trifle with words. This grave matter will have to be faced squarely if we hope for a final settlement of the Indian question."

It is probable that the refusal of the viceroy to reopen discussions with Mr. Gandhi represents a play for time. He is undoubtedly being advised by the India office, which in turn is controlled by Mr. Churchill, to wait and see if the Indians themselves will not save them from the necessity of decision. If the Gandhi-Jinnah conversations break down or reveal hopeless differences of opinion, then the government is not committed. But if these two men concoct a formula by which they can meet the demand that the people they represent shall show a common front, it is impossible to see how Marshal Wavell can hold his upstage pose. To do so would be to bring into question not only the Cripps proposals but also the sincerity of British statesmen from the days of Macaulay down who have declared that some day direct British rule must end.

Meanwhile issues which transcend even the huge dimensions of the India question depend upon efforts being made in India to reach a working accord between Hindus and Moslems. Is it too much to ask that Great Britain should now, in her moment of triumph, lift a finger to encourage the unity whose necessity she has proclaimed? If she could do so, the impossible might become possible. Furthermore, hundreds of millions of Asiatics would even at this late hour grasp eagerly at the opportunity to change their minds concerning the nature of the present war and the relationship of the Eastern world to it. If they are now skeptical, it cannot be denied that they have grounds for skepticism.

Unexpected support for this point of view is found in the recently published letter which William Phillips, President Roosevelt's ambassador to India, wrote his superior on his return to this country. He had come from India by way of England, where he had talked with Mr. Churchill. As reported in Drew Pearson's "Washington Merry-Go-Round" column on July 25, Mr. Phillips wrote Mr. Roosevelt:

> The peoples of Asia—and I am supported in this opinion by other diplomatic and military observers—cynically regard this war as one between fascist and imperialist powers. A generous British gesture to India would change this undesirable political atmosphere. India itself might then be expected more positively to support our war against Japan. China, which regards the Anglo-American bloc with misgiving and mistrust, might then be assured that we are in truth fighting for a better world. And the colonial people conquered by the Japanese might hopefully feel that they have something better to look forward to than simply a return to their old masters. Such a gesture, Mr. President, will produce not only a tremendous psychological stimulus to flagging morale throughout Asia and facilitate our military operations in that theater, but it will also be proof positive to all peoples—our own and the British included—that this is not a war of power politics, but a war for all we say it is.

Ambassador Phillips preceded this with a statement of his opinion that "in view of our military position in India, we should have a voice in these matters. It is not right for the British to say this is none of your business when we alone presumably will have the major part to play in the struggle with Japan." The fact that a high official is reduced to such tones of weak complaint reveals how far the conduct of the diplomatic and political phases of the Asiatic war has been turned over to our ally. Even that, however, might be tolerable if the opportunity for leadership thus afforded were used. Since for two years nothing has been done except to repress the nationalist movement in India, we can hardly be regarded as impatient if we urge the wisdom of certain immediate steps.

The first of these is that the new will to unity which is abroad in India shall be encouraged. Why is it necessary for the viceroy to be presented with a completed plan before he will consent to meet Mr. Gandhi? In the second place, the jails of India should be emptied of political prisoners, most of whom have now spent more than two years behind bars without trial. In advocating this policy, the *New Statesman and Nation* points out that "their revolt is long since over. They cannot now be a danger to order . . . To refuse to recognize that Mr. Gandhi has brought his rebellion to an end is as mean as it is unintelligent." In the third place, if the British government has altered its position since it made the Cripps proposal, that fact should be frankly stated and the new position defined.

Finally, it is most urgent that we recognize that the opportunity which has now opened to achieve a peaceful relaxation of the Indian deadlock is a fleeting one. It must be seized and exploited without delay. "This chance may not come to us again," said the British paper previously quoted. "If we ignore it, we shall confirm Indians in their distrust of our good faith, with the result

that we may find them intractable when at the end of the war we are prepared to discuss a settlement. The time to seek their friendship is now." To that we would add only one phrase—"while Gandhi is alive." When this frail old man dies, the chance to unify India around a single personality dies with him.

Incentives?

EDITOR THE CHRISTIAN CENTURY:

SIR: There is a story by that famous humorist, George Robey, which is worth the serious attention of parents and guides of youth. A poor boy was learning the fiddle; his life wasn't his own. Always practicing, every morning before breakfast and every moment he was kept at it. Even so, his mother was not satisfied; something else was needed to spur him on. Learning that Kreisler was going to play, she thought, "Here is the opportunity." But when she and the boy arrived at the hall, there wasn't a chance of getting anywhere near. Before returning home they watched the thousands going in, and as they were watching the mother pinched the boy on the cheek and said, "*Now* perhaps you'll practice."

The story should have ended differently. The small boy spellbound before the magician, the dream that came to him of a day when he too might play like that, the light cast by that radiant hour upon the monotonous hours before breakfast and after when he was painfully and slowly learning to play and not to scrape! That might have led to an edifying close.

What did happen was different. Not being able to apply the incentive of art for art's sake, the mother fell back upon art for dollars' sake. She sought for him the inspiration of the box office. "*Now* you see that art pays. *Now* perhaps you'll practice."

In our search for incentives for youth I think their seniors often show that they do not know youth at all. There is of course a temptation to covet the success which is measured by the box office or the bank account, but I am sure this temptation means less to boys and girls than to their elders. The ordinary decent boy will scoff at the call to be an industrious apprentice, with all the perquisites attached to that role, including perhaps marriage with the merchant's daughter. He is not likely to be stirred to write his visions in poetry because some poet has made a fortune out of it, if such a wild hypothesis can be entertained. To hear Kreisler play—that is one thing. But to watch the multitudes trooping in with their tickets or turned back from the bulging hall, is another. You know, I know, which would have moved us, say, at sixteen.

Once I saw a film designed to stir up the desire in youth to enter the sacred ministry. Youth was there with its generous readiness to listen to our exhortations. Some of the pictures were quite good. We saw the hero doing exploits: effecting rescues in the hours of disaster, converting villages of toughs of outstanding toughness. A really adventurous and gallant youth, with perhaps more thrills in his young life than any one person is entitled to have. But the weak point was in the climax. We might have seen him enduring reproach lodged in a prison or waiting for his end on the scaffold. But no, not that!

What we did see was a magnificently prosperous preacher, with an incredibly splendid fur coat, honored by all the churches of all denominations, the head of a most important mission. The fur coat, I am happy to say, was too much even for that very respectful assortment of youth; they laughed loudly and long. I knew then that their heart was right.

Youth of the generous sort, not contaminated by their seniors, are not thinking of dollars or success, or even of a retiring allowance, upon which they can totter till, being a hundred years of age, they die universally respected. Youth when it is left to itself is not interested in the box offices of this world, and is not attracted by dreams of a bust in Wall Street. (Are there busts in Wall Street?)

Fathers have sometimes confided to me that they were shocked at the indifference their children displayed to money when they chose their work in life. Wasn't there a Dr. Worldly Wiseman in the holy ministry—of course in the eighteenth century—who advised a youth to read his Greek New Testament? "It will not hurt your Greek," he said, "and it may lead to positions of considerable pecuniary emolument."

Ever yours,

QUINTUS QUIZ.

VERSE

Competition

"GET back to God," the preacher cried.
A mother drew a sleepy child
Closer to her in the pew.
She had a feeling God was at her side.

"We must recover faith." He waved his arms.
A farmer nodded, dreaming dreams
Of cornfields rustling in the breeze.
Surely God had never left the farms!

"After wind and fire—a still small voice inside."
A wren's note, floating in on slender shaft
Of sunlight, broke the silence when he paused—
And a whisper, "Open the window wide."

FRANKLIN D. ELMER, JR.

Casualty List

TIME, shaken like a pale October leaf,
Drags out its dreadful tidings, and the days
Run red across the calendar to grief,
Obliterating immemorial ways.

Is this score final, posted in the sky
With noise and fire and condemnation's rout?
Though it be high, it is not heaven-high,
And God moves on to search the nations out.

GEORGE EDWARD HOFFMAN.

Tenth Article in the Series on 'What Is Disturbing the Churches?'

What is Disturbing the Quakers?

By Henry J. Cadbury

FOR GENERATIONS we Quakers have had our own method of self-examination. We read and answer a prepared set of questions. These questions cover a wide range of subjects. We ask ourselves, "Do you grow in grace?" We also ask, "Are you prompt in the payment of your debts?" Insofar as the answers to these "Queries" are negative, good Quakers are disturbed about themselves. Yet when an inquiry is applied to a group the individual tends to exonerate himself and blame others. That is one reason why collective penitence is often so unproductive. While admitting that "all we like sheep have gone astray," we tend to put the blame chiefly on those others who are "black sheep."

Inward Disagreement

It may surprise some Christians to know that Quakers have divisions, and that we are disturbed about them. Some of the older breaches in the Society of Friends are being slowly healed. In New England, the Yearly Meeting that began in 1661 and was divided in 1845 expects to celebrate 1945 by reuniting. But other tensions exist. In days like these when there is need of a united Quaker witness, purely traditional divisions seem out of date. Yet there is, as in other denominations, a rather different cleavage, which does not always show mutual tolerance and understanding. A large number of American Friends are inclined to defend the "pastoral system" over against those who regard an unprogramed meeting and an unprofessional leadership as the only true type of Quakerism. This difference is a disturbing matter to both groups. In certain quarters Holiness or fundamentalist elements of varying degrees have come to be in the ascendant. They are probably no more disturbed about Friends who disagree with them than about all of the "unsaved" or "unsanctified" anywhere else. They are, however, themselves a worry to the liberal Friend who cherishes what he believes to be the distinctive historic message of Quakerism.

Concern Over Professionalism

The liberal Friend also has worries on his own account. He finds that in the pace of modern life and especially in connection with large-scale undertakings there is a tendency to less democratic procedure. Bureaucracy would be too strong a term for the unintentional transfer to a few persons of both the labor and the authority that formerly large committees or the whole community shared. In spite of appearances to the contrary, often a few secretaries and their associates formulate policies and in effect make decisions, and often the rank and file are only too willing to have it so. There is need to explore new ways for spreading responsibility and for utilizing the judgment and abilities of the membership generally. Even the relief work of Friends which has had as an asset its amateur volunteer character is drawn by circumstances to substitute the advantages of professional social work.

The organizational problems are not, however, the major problems of Friends. Naturally many of the worries of Quakerism have to do with the current war. Strangely enough there are few Friends who think the society as such should be more committed to the Allied cause, even when as individuals they are supporting the war. So long has the religious pacifism of Quakerism been accepted and vindicated that no considerable group of Friends wants us to recant officially. In fact all Quaker bodies have reaffirmed their pacifism.

Undoubtedly both theoretically and practically the Quaker peace testimony is more difficult to maintain in this war than in preceding times. As the northern Quakers found themselves in sympathy with the professed aims of their neighbors in the Civil War, so in this war British and American Friends are no lovers of the standards of Hitler. In both instances they had been before the war outstanding in their peaceful efforts to rescue the victims of the evil, whether Negroes from slavery or Jewish and other refugees from nazi fury. What Abraham Lincoln wrote so understandingly in 1864 can be applied in 1944: "Your people, the Friends, have had and are having a very great trial. On principle and faith opposed to both war and oppression, they can only practically oppose oppression by war. In this dilemma some have chosen one horn of the dilemma and some the other."

Many Quakers Support War

So at least the situation seems to many; though in time, as after the Civil War, the long-time perspective may not quite justify the feeling that war is the only way to oppose oppression. Future years may reveal that the present war was neither necessary nor successful. Undoubtedly many Friends acquiesce in this war and voluntarily assist in its prosecution with good conscience even if with increasingly pessimistic hopes for any positive good to come out of it. Their more pacifist brethren are not critical of them. Respect and tolerance is the attitude on both sides. Yet neither group is quite happy about the situation.

In every war some Friends have gone back on their pacifism. The large number of their young men now in the armed services is, however, an anxiety to Friends. Statistics are not available to compare the proportion in this war with earlier wars. Some persons are always persuaded during a war that "this war is different." During the Mexican War the Philadelphia Yearly Meeting warned its members that they would hear just those words used. John Bright, the Quaker statesman, declared in

1878, "Wars are always supported by a class of arguments which, after the war is over, people find were arguments they should not have listened to." The fact remains that Quakers find it difficult to be satisfied with complete aloofness from this war.

It is too early to analyze the causes of this feeling; still less can one gauge its permanence. Friends share the disappointment that the war was allowed to come and would be willing to take some blame. Their postwar humanitarian service to German children did not prevent those children from becoming nazis two decades later. Their ardent concern for the right dealing of their own nation did not prevent England and America from sins at least of omission that contributed to this war. Some Friends easily accept the popular notion that, once a war has begun, "to see it through" becomes morally justified. Their pacifism they relegate to their past and to the future.

Total Pacifism Impossible

One reason why some Friends find it difficult to stay pacifist is the inescapable involvement that total war brings. Even the civilian is mobilized. The classical Quaker policy of refusal to participate in war is not so easy to practice where so many forms of business, of finance and of voluntary services are, or are interpreted as being, contributory to the war effort. If it were merely a matter of young men's refusing to be drafted and of being punished therefor, a fairly consistent pacifism would be easy. Now every taxpayer, nearly every business man, is aware of his complicity.

This blunts the edge of his assuredness. There is no obvious outlet for his conscientious objection. Deprived of the expression of his integrity in the matter, or of any clear place to draw the line, he cannot repeat with conviction the traditional pacifist slogans or even try to argue in his own mind. A creditable honesty compels him to admit that he is not able to practice total pacifism if he has the courage to believe in it. And what one cannot practice in full one is persuaded by fear of hypocrisy or inconsistency not to try to practice at all. Besides this the government pays quite well for much of the war service and it would require sacrifice in most instances to decline it.

Reject Exemption from Suffering

Another motive that affects the conscientious Quaker, as it affects millions of his fellow citizens, is the unwillingness to shirk danger and discomfort when so many others are suffering. This is also a creditable motive, though it speaks better for his heart than for his head. For to share voluntarily in the suffering of others is wise only if the cause is wise. If the cause is unwise or unworthy it would be more courageous to endure the ignominy of being a "slacker." Conscientious non-participation in our country's effort puts upon us a heavier responsibility to contribute of ourselves and to suffer in other ways or for better causes. There are Friends who would rather not be burdened by the exemptions which their pacifism seems to bring. They feel constrained at all costs and without independent judgment to maintain the sense of "solidarity" or "community" by sharing the experiences of their fellow countrymen.

That the situation of the conscientious objector in America is satisfactory no Quaker can affirm. It may be better than in the last war, but it is probably better still in England.

The Society of Friends is deeply involved financially and otherwise in Civilian Public Service. That is a system which seems to many to compromise the pacifist ideals of Quakerism. It puts the peace churches in the role of administering conscription. It was begun in good faith and with the desire to secure for all pacifists and not only for members of the peace churches the advantages of important alternative service under auspices congenial to their consciences. It has turned out to be too much under military control. Its projects are, many of them, of little social value. It is a system that smacks of unpaid involuntary servitude or even of penal labor. These reasons, besides the normal clarifying of individual consciences into diverse channels, have turned hundreds of pacifists to prefer jail and others actually to prefer the army.

Many men, however, especially in detached service, are rightly content with their position. Even the camps, irrespective of the value of their projects, have been of inestimable moral and spiritual as well as physical and educational value to certain of their members. Improvement is still possible.

Present Draft Tie-Up Intolerable

Nevertheless, it has proved very difficult to secure a fellowship rejoicing in voluntary witness to the way of peace that can prevail above feelings of frustration, futility and the prison complex. A totally different system could be better. If in another war that cannot be obtained from the government, the present plan is not necessarily to be approved as a precedent. If conscription is to continue in peacetime in America, the pattern whereby the Society of Friends is used by the government to handle religious objectors within military requirements cannot be tolerated.

There is a widespread feeling not that our pacifism is a mistaken conviction but that it is too shallow. The educational process of a denomination needs looking into when its characteristic teaching proves so easy to abandon. Amid the prevailing pressure many Friends find it difficult to stand up to their position. They are confused by the friendly but assured temper and arguments of their non-pacifist neighbors.

If Quakerism here and elsewhere is not merely a logical dogma, pat replies to the usual pro-war arguments are not enough. With those arguments Quakerism in three hundred years has had a chance to become pretty familiar. It cannot equally claim to "know all the answers." But the answers that it has will be valid only insofar as they are part of the whole religious fabric of our life.

One might suppose that the strong pacifist tide in the general public between the world wars would have strengthened the Quakers in their own position as well as in the esteem of others. Perhaps it has had just the reverse effect. Much of it, as events have proved and as many Friends knew at the time, was sheer disillusion. It was superficial and emotional. It relied not on education and on moral conviction, but on political arrangements backed by coercion. It was secularly based.

Friends may naturally anticipate after this war a like experience. Already they see the failure of the so-called "practical" expectations from the war. They are already being warned of the uncreative and ill directed tendencies of postwar disillusion. They are anxious that their own expression of pacifism should retain its religious nature undiluted. They distinguish their pacifism from isolationism. They are aware of the difference between mere humanitarianism and the relief and reconstruction program that grows out of religious pacifism. They recognize the different attitude of the non-religious objectors to war in the C.P.S. camps. Even movements for world government can be entirely prudential and non-religious. Insofar as Quakerism transfers its allegiance to such secular forms of pacifism it can hardly hope to resist the popular call to arms made in the name of peace and justice. That Quakerism should retain its spiritual and personal springs is a concern of Quaker leaders.

There is reason to believe that we have done much more to strengthen the pacifist fringe of other churches than to rebuild our own. Through the American Friends Service Committee hundreds of young people outside our membership have come to appreciate better than many of our own youth our ideals of peace and service. We are glad if we have contributed to the present and future pacifist leadership in the larger Christian bodies, yet it is unpleasant to confess failure at home.

Economic and Race Issues

Our experience that a sensitiveness about one social problem leads to uneasiness about other areas is again confirmed at this time. Not since the Civil War and Reconstruction days has our own duty to the Negro been so much on our minds. The fact that our private schools and colleges have drifted into a policy of excluding Negroes sticks out like a sore thumb. This seems the more inconsistent because these institutions are owned not by individuals but, one may say, by the denomination itself. Young Friends are more critical of this situation than of the presence of military units on the Quaker campus. Something is being done about it.

Equally sincere but less focused is the widespread discontent with our compromises in the area of economic justice. There is a spirit of equalitarianism that experiments with cooperatives and chafes at the way in which privilege often prevents fellowship with others.

Recognizing that the root of any improvement must be in the inward spiritual life, the need for inner renewal is widely emphasized. We anticipate after the war—indeed already—opportunities for service of physical relief and of spiritual relief as well. There will be widespread disillusion with the war itself. We must have something more constructive to give than a mere "I told you so." This problem has been lately brought home to Friends by their veteran leader and prophet, Rufus M. Jones. He says:

> The signs of spiritual health at the beating heart and center of our life are not encouraging. Our ministry of interpretation is feeble. Attendance by our members at all types of meetings has shrunk. And we can hardly be happy or thrilled over the way we have kept the faith of our fathers in this time of war crisis.
>
> The world still believes in us and turns hopefully to us, but we know in the deeps of our own hearts that we are a feeble reed, shaken in the wind at this time of storm. There is a sound remnant left however and we can, if we will, recover our spiritual health and show the way to the kind of religious leadership that the times demand, but only if we are willing to pay the price and walk the sacrificial road. . . .
>
> We need to give as serious and as creative thought and consideration to the renewal of the spiritual life and power of our meetings and of our membership as we have given to the constructive tasks of the world.

Many Friends are disturbed because they doubt whether we have the spiritual resources to meet the spiritual needs which will exceed the physical needs of the postwar world. And spiritual resources are not accumulated by simple and quick and controllable processes.

We Move Toward One World

By Oswald Garrison Villard

GRANT that the agreements reached by the Bretton Woods Monetary Conference, after three weeks of deliberations by experts from some forty nations, are quite tentative. Grant that they must be approved by the Congress of the United States and the parliaments of other United Nations. Grant this and it can still be maintained that the outcome was a magnificent achievement. It is not necessary to accept Secretary Morgenthau's sweeping assertion that the plans for the stabilization fund and the postwar bank will create "the best possible monetary and financial conditions for the development of international trade and for the elimination of the danger of financial disorder leading to economic chaos," to express one's gratitude that in the middle of the greatest of wars this effort has been made to head off economic disaster and make possible the quick rehabilitation of the embattled world. Something worth while will certainly come out of it. But what is most important of all is the fact that the United Nations have taken another great step in preparing for the next period of peace and a long stride toward world unity.

Oil a Cause of Wars

Closely following Bretton Woods comes the meeting in Washington to deal with the world's oil problem. This is a most important assembly. There is no other field in which there is greater danger of international trouble and warfare than in the exploitation of the world's oil resources. The outstanding fact about this latest Washington gathering is the announcement that its objective

is the rationing of oil resources everywhere so that every nation shall receive what it needs for its peaceful development. If one contrasts that with Secretary Ickes' demand for a pipeline from Saudi Arabia to the Mediterranean, to be jointly owned by our government and some private companies, it looks as if Washington had had a sudden and altogether wise change of heart. The English are worried lest Lord Beaverbrook, their chief representative, "give too much away" of what they have and hold. If that spirit should prevail we shall get nothing good out of the conference. But if there is the most complete union in dealing with the entire world problem, then the importance of the event can hardly be overestimated.

The point is that whoever initiated it—President Roosevelt or Winston Churchill or Secretary Hull or any other person or persons—is entitled to the highest praise for the whole series of international conferences which have taken place and are scheduled to occur. It is teaching the nations to deal with world problems in the midst of the destruction on both sides of the globe. We are thinking and acting as responsible members of the world society. That is the vital point. The more we do of this the more we shall get the habit of doing it, and the more we shall think about further steps we can take to bring about world unity. Let me call the roll of the various meetings.

Learning To Do by Doing

First, there was the international food conference at Hot Springs. This conference dedicated itself not merely to relief of the postwar world, but to a permanent program of working out a complete food supply for the world, with reserves everywhere sufficient to make the occurrence of famines impossible. Out of another conference, that at Atlantic City, came UNRRA, which is already at work. It has been given plenty of cash to carry on with and has already established relief camps for some 45,000 refugees. The recent Philadelphia conference of the International Labor Office also constituted a great advance, since it added a number of economic problems to the activities which have concerned it in the past, the most important being the world-wide achievement of full employment at a living wage. The I.L.O. is not a new affair, but this action spells vital growth toward a greatly enlarged function in the postwar period.

On top of all this comes the announcement by Secretary Hull of the coming meeting of the group he has invited to represent the four great powers to deal with the question of international security and postwar world organization. Three of the delegates to the Bretton Woods conference hailed this news as of the utmost importance in following up the economic security meeting so successfully completed. For example, Edward E. Brown, president of the First National Bank of Chicago, said: "Here at Bretton Woods I have seen clearly that it definitely is possible to construct machinery for international cooperation." Senator Charles W. Tobey declared that without the machinery being set up at Bretton Woods he would "fear for the permanence of any agreement among nations in the political field." He hailed the coming conference because of the way the economic situation has been cleared up to make way for political action. Fred M. Vinson, the director of economic stabilization, expressed similar views.

Today there are conversations going on between Canada, the United States and England as to the future regulation of international aviation. It is fully expected that there will soon be a conference to deal with the whole world problem of a means of transportation which is certainly global in scope. This should be followed by one on the international shipping situation if we are to escape a struggle for the domination of the seven seas. The United States is now in such a controlling position as to menace the prosperity of England, Norway and Sweden, which depend for their financial and economic safety upon the services they render through their ships.

Tariff Reform Long Overdue

The list of possible conferences must also include the whole question of tariff reform and abolition. Here the United States and Canada are also hard at work upon a new reciprocity treaty, of which we shall not hear much until after the election. It is, however, being mapped even to the extent of setting complete free trade as the final objective for the two countries, to be achieved after some years. If this comes to pass, it should be the basis for a determined effort to bring all of the Anglo-Saxon countries into one customs union. If that should happen, then the road to world-wide free trade would be open. This may yet be very far off. But since no peace can last which does not bring about the leveling of all tariff barriers as called for by the Atlantic Charter and the subsequent special agreement between the United States and Great Britain, there could be no more important field for international discussion and action than this very one of international trade. Tariffs spell war and are a form of warfare, and in the long run they must be ended.

The foremost merit of the various proposals for a United States of Europe lies in their calling for the abolition of all tariffs and trade barriers. It is especially gratifying in this connection that the Federation of British Industries, the most important organization of English business men, has asked "for the establishment of an international economic council to stimulate and direct postwar trade." Is this not another sign that we are realizing that we cannot go on in such a condition of chaos and economic and political anarchy as we have lived in since 1914? We may yet find that in developments along this line will lie the real victory of this war.

A Prayer of John Henry Newman

(1801-1890)

I NEED Thee to teach me day by day, according to each day's opportunities and needs. Give me, O my Lord, that purity of conscience which alone can receive, which alone can improve Thy inspirations. My ears are dull, so that I cannot hear Thy voice. My eyes are dim, so that I cannot see Thy tokens. Thou alone canst quicken my hearing, and purge my sight, and cleanse and renew my heart. Teach me to sit at Thy feet, and to hear Thy word. *Amen.*

Live on the Land!

By Mildred Jensen Loomis

MOST of my life I have been a city dweller. But for the past four years, since my marriage, I have lived on a thirty-eight acre farm at the end of a lane more than half a mile long. Many of our neighbors and most of the strangers who happen in show us a certain sympathy. "Don't you get terribly lonely way back here?" they ask. Housewives in easy-to-be-had office and factory jobs say, "Why don't you get back into teaching or social work?" Close friends who know of my master's degree in religious education and my former professional activities are troubled. "You ought not to bury yourself on a farm," they remonstrate. "You should be more related to the present emergency."

My self-directed adult life has been motivated by a drive to help others, as I think former jobs will attest: assistant to a minister in a large city church, weekday religious education, settlement house work in Chicago slums, adult education, promotion of cooperatives. Each time I changed it was because the new work seemed more significant. And now I am living on a modern homestead precisely because I believe the cure for the threat in our modern world can best be brought forth from the rural, decentralized pattern.

The Modern Crisis

People do not find it very difficult to put a finger on the crisis in our civilization. "There is something wrong with man's spirit," they say. It finds expression predominantly in negative qualities of greed, profit-seeking, injustice, monopolies and revenge. But we must remember that the human spirit is most often expressed in terms of *things*. Greed, injustice and revenge do not exist as independent abstract qualities. A man is greedy when he grabs and keeps things for himself. He is unjust when he takes more than he earns, and thereby takes what someone else has earned. Greed, injustice, profit-seeking and revenge are a wrong relation to *things*. This negative response to material things is commonly called materialism. At bottom, it constitutes the trouble with our world.

Materialism is the valuing of things above the personality growth factors inherent in all relationships to things. When "things" become the *summum bonum,* more valuable than the process of creating them, more desirable than the relationship with the people involved in producing, exchanging and using things — in short, when things are so primary as to obliterate the "meaning" behind them, then a culture is materialistic. People can become, as we have today, so enmeshed in the value of things that human life itself has little worth. Then even the monstrous degradation of global war can go on for years without revulsion—and even become a source of sadistic pleasure, as for the bombardier who terms the results of his work "better than any fireworks I ever saw!"

We long for mankind to be spiritual. By "spiritual" I think we mean that man's relation to things is positive. A spiritual man is related to material things with creativity, justice, generosity and good will. Then life is better. When he creates things, his own powers expand. When he is just and generous, human relationships are more harmonious. When he is creative, just and generous, qualities essential and peculiar to the human, as differentiated from the animal, appear and develop. Creativity, justice and generosity—and in my mind, the greatest of these is creativity.

It seems to me idle to assume that matters of the spirit are removed from material things. In every single relationship of a person to a thing, opportunities for his own personality growth exist; very few relationships with things do not also involve relationships with one or more human beings. And it is a very tenuous relationship indeed between individuals which does not touch *things* at some crucial point. Material things are absolutely essential to human life. But it is in relationship to things that human spirits most often go astray. Herein lies the "problem."

But the solution of this problem is not to condemn things as evil and deny ourselves the possession and ownership of them. Rather, we must find some principles by which we can relate ourselves to things so that conditions for personality growth are most favorable. It was in searching out those principles that I discovered the productive home. It is in order to live out those principles that we prefer to earn our living on a farm.

Religious Conception of Man

The country and a productive home grow out of my conviction that I must *act* on—not merely intellectually acknowledge—the religious conception of man's nature. While it is not a primary and continuous emphasis in their education, as I believe it should be, most Christian groups are on the whole clear on this concept: that man differs essentially from the animals in the possession of two specific faculties—intelligence, the ability to know the true, and free will, the ability to choose the good. The secular view holds that between man and beast there is only a quantitative difference, "intelligence" and "will" being merely extensions of sense and impulse.

In Western civilization secular values dominate. In the masses intelligence and will atrophy. We strive for essentially animal ends—material goods, money, power and sensuous thrills. Our method of getting necessary things produced and distributed—industrialization—is a secular answer. The whole trend and impact of modern industrial organization is to nullify man's spiritual nature. Specialization and mechanization reduce—indeed, almost eliminate—the need for intelligence and will in the work of a determining majority of our citizens. Men become automatons in repetitive, mechanical operations. Our getting of things is at the cost of man's essential and spiritual nature.

Man is a creature of diverse powers and capacities.

Diversification is his normal life. It was through diversification that his evolution was achieved. Millions of years ago the forms of life that remained open to stimuli were the agencies for a mutation into a higher level. The tiny units in shallow water which kept in touch with land became amphibians. Those that adjusted to only one medium, water, developed an organism specialized with fins and gills which made it impossible forever to progress beyond that level. Every development into a higher form came through awareness of and response to more and more stimuli. Diversification, not specialization, is the path by which the human being also will develop and advance.

The Specialization Fallacy

Yet today we are enamored of specialization. We call it the road to progress. In postgraduate study of religion my professional adviser counseled against industrial arts. "You don't want that," she remonstrated. "You are going to be an administrator!" I was not fortified then with a clear idea of man's nature and certainly had no philosophy of work. Yet some as yet undeadened aspect of my being insisted on using my hands and I reveled in spinning, weaving, dyeing, and making pottery for a whole semester—normal satisfactions which our modern society denies both children and adults, and for which it substitutes offices, factories, movies and "education."

Sometimes I watch the afternoon shift of workers leave a defense factory. Fifteen hundred men hurry through one door in a few minutes. To a man, they light a cigarette on reaching the sidewalk. Only slight release for taut nerves and muscles without tang! A husky, under-middle-aged man recently gave up his job in a large airplane factory and now runs a furniture repair shop in our village. "I like this lots better," he says. "Those big places get awful stale. A man's got to have his way more than they'll let you in a factory." He had stated simply and baldly the central problem in a mass-producing society. Millions of "spirits" like him are suffering in a mechanized, specialized system.

If they are not cogs in the production of things, they specialize in selling or hauling them. Thousands of people do nothing but move Things from one place to another! I know a fine couple with five growing children in a large midwest city. The mother is a college woman, the father capable and sensitive, but not very aggressive. All his life he has made his living driving a bread truck! We have indeed a "seller's culture," with masses who know nothing of the thrill of creativity or of cooperating with the organic forces of nature.

Everywhere it is apparent that specialization does not produce peace or happiness. People with an abundance of material things and a multitude of sensations are being destroyed by strain and boredom. For fifteen years I followed in the same pattern; specialized in the "best" professions. But life was small and drab. The effect in myself and others made me question.

I am eternally grateful for the devious train of circumstances which led me to the School of Living at Suffern, New York, which challenged me to and helped train me for a diversified, productive life on the land. For it is in that life that the process of creating is more central than the number of things produced. It is there that one best uses *all* one's capacities; where one's intelligence, will and creative faculties come best into play, and where the functioning and growth of one's powers are the *summum bonum*. For it is in complete human functioning that one finds fulfillment, and it is in fulfillment that one finds happiness.

This is the first part of a two-part article by Mrs. Loomis. The second will appear next week.

BOOKS

Apostle of Unity

JOHN DURY, ADVOCATE OF CHRISTIAN REUNION. *By J. Minton Batten. University of Chicago Press, $2.50.*

AN AGE in which it is counted a merit to have the ecumenical mind ought to erect a monument to John Dury. This book is it. He has had biographies before, but none recently and none comparable with this for thoroughness of research and documentation and for a balanced judgment concerning the man and his work. Dury is little more than a name, and often an unfamiliar one, to readers today. His memory deserves the revival which Dr. Batten's scholarly work should give it. He lived (1596-1680) in a century which Richard Baxter, who also lived in it, called a "contentious, dividing age." Against that background of bitterness and strife Dury's advocacy of union shines like a candle in the night, or like "a good deed in a naughty world."

There were other irenic spirits in the seventeenth century—more than in the eighteenth—and Dury cooperated with almost all of them. But only he "presented overtures of peace in an effort to settle each of the major types of ecclesiastical controversy which disturbed the peace of the churches: Roman Catholics against Protestants; Lutherans against Calvinists; Lutherans who accepted the Formula of Concord against Lutherans who rejected it; Calvinists against Arminians; Anglicans against Scottish Presbyterians; Puritans against strict Anglicans; Anglicans against Separatists; and English Presbyterians against English Independents. For fifty-two years, with unwearied zeal, he devoted his life to what he called the establishment of 'ecclesiastical pacification' between these groups."

Dury was a cosmopolitan Christian from the start. Born in Edinburgh, son and grandson of Scottish Presbyterian ministers, he spent his boyhood in Leyden, got a complete command of German, French and Latin as well as English, studied theology at Leyden (under both Arminius and Gomarus), in the French Huguenot seminary at Sedan, and (more briefly) at Oxford, and began his ministry at Ebling, in West Prussia, where the English had a "factory," or commercial colony, and where Swedish influence became dominant two years after his arrival as Gustavus Adolphus be-

gan to edge into the Thirty Years' War. While at this rather remote post he met: (a) Comenius and John Andreae, who lived near by; (b) Sir Thomas Roe, English diplomat, who became his friend at court and his chief financial backer for several years; (c) Samuel Hartlib, a learned young layman with a passion for the reform of education; and (d) Caspar Godemann, a high officer in the Swedish administration at Ebling, who probably planted in his mind the idea of a united Protestant front to resist the encroachment of the Roman Catholic political power headed by the Empire and Austria. A petition to Gustavus Adolphus on Christian union, written in 1628, is the first of the ninety-eight items in Dr. Batten's list of Dury's published writings. The last is *Le véritable Chrétien,* published in 1676.

Dury quickly outran the leadership and the political motives which seem to have started him on his career as a unionist. The "united Protestant front" idea still seemed sound, but he saw that there must be harmony among Protestant churches if there was to be close cooperation among Protestant states, especially since the states all had state churches. The political argument thereafter was useful chiefly in appeals to princes and parliaments to support his projects for Christian unity, upon which his own interest was concentrated. He was no great theologian and could never see why the dogmatists of the various communions should permit their scrupulous exactitude in theological definition to create barriers between bodies of Christians most of whom could not understand the fine points involved. Again and again he urged the preparation of "a body of practical divinity," ethical and devotional in content, upon which all could unite.

Dury's career was too long and complicated to be sketched even in outline. During most of it, England was the base from which he made extended and prolonged trips to the Continent and to which he returned. He had contacts with practically everybody of importance. To mention only a few, the names of Grotius, Descartes, Milton and William Penn appear in the story, besides Cotton Mather and John Davenport of New England, with whom he had correspondence. He was a member of the Westminster Assembly. He received episcopal ordination because he could get no help from Laud without it—and he did not get much even with it. He was tutor to Charles I's daughter, child-wife of young Frederick Henry of Orange at The Hague, and later to the younger royal children in London.

Because his projects all failed, he was called an impractical visionary. But Gustavus Adolphus and Cromwell both considered him a man of great practical sense. He was practical enough to make his adjustments to the successive regimes in England—Charles I, the Commonwealth, Cromwell, the Protectorate. But his overtures to Charles II elicited no response and he went back to the Continent for his last two decades. His shifting of allegiance was a technique not for gaining security or advancement but for carrying on a cause which he felt it his duty to represent and promote under whatever conditions. Mention should be made also of his plan for universal education, worked out with Comenius, and of his compromise "model of church government," designed to unite the warring factions in England in 1647 by combining features of the presbyterial, congregational and episcopal systems without too much centralization of authority. But even if his projects failed, he succeeded in helping to keep alive the concept of the unity of the church as an ideal for the realization of which Christians must strive.

This native Edinburgher, who called the first "Faith and Order" conference of modern times, was a forerunner, by three centuries, of the Edinburgh conference of 1937.

W. E. Garrison.

Books Received

The Lord Is My Shepherd. By Robert W. Serviss. David C. Cook Pub. Co., 25 cents. A striking booklet in which a 50-line poem by Serviss, arranged by Mary Adams in sections under appropriate sentences from the psalm, is set within full-page illustrations in color by Edna Farmer.

Three Horizons, Conversation with Truth. By Alice Riggs Hunt. Author, Box 213, Hawthorne, N. Y., $2.50. It is something for an author to be able to carry one side of a dialogue with "Truth." The three horizons are Opportunity, Responsibility and Fulfillment. Many elevated ideas are expressed by both participants in the conversation, but in general and often cryptic terms. Near the conclusion the author, speaking for herself, observes: "Then to the extent of my education as a continuous intimacy with Truth I can, as one coincidentally individual, human and universal citizen in the absolute democracy of Truth's cosmic scheme of things, cooperatively contribute the potent promise of health, wealth and influence to humanity." To which Truth fittingly replies: "To that extent you will compose, orchestrate and render symphonies that reinterpret beauty as an exemplification of reality and being."

Coming to Terms with Life. By William M. Elliott, Jr. John Knox Press, Richmond, Va., $1.50. Fifteen sermons, brief, meaty and coming to grips with real life situations. One is on "Why Join the Church?" and one on "Is Missions an Elective?" but most of them—including these, if the matter is properly viewed—are on the Christian conduct of life. One of the best is the first, which encourages the reader to "cooperate with the inevitable" and make the best use of both his powers and his limitations.

An Inter-related Analysis of the Bible. By A. D. Eberhart. Methodist Pub. House, 642 Smithfield St., Pittsburgh, 75 cents. A carefully prepared schematic analysis of the materials of the Old and New Testaments, with topics and references, which will be very useful to students of the English Bible. It provides an outline of biblical history as viewed without reference to any results of the critical studies of the past three-quarters of a century. It is a schedule for study, not an interpretation, and has no theological bias.

The Will and Testament of Abdul Baha, An Analysis. By Mirza Ahmad Sohrab. Universal Pub. Co., 132 E. 65th St., New York, $1.50. Abdul Baha died in 1921. His will gave all authority to young Shoghi Effendi. "To obey him is to obey God, and to turn away from him is to turn away from God." There has arisen a division among Bahais, not about Shoghi Effendi, whom they all accept, but about the teaching and ruling authority of the oligarchy around him. The present publication represents the point of view of those who believe that one group of leaders designated in the will, certain descendants and descendants-in-law of the Bab, is "shot to pieces" and that "we have to fall back on [Abdul Baha's] general call, addressed to all the friends and loved ones, that they should arise and bestir themselves, become even as balls of fire and guide the nations to the vantage point wherefrom Baha-O-Llah viewed the complicated conditions of the earth."

Record of Ordination. Bethany Press, 50 cents. A certificate of ordination, with relevant passages of Scripture, the whole in the form of an ornamental booklet.

Probing Our Prejudice, A Unit for High School Students. By Hortense Powdermaker. Harper, $1.00 (To be reviewed.)

Must Men Hate? By Sigmund Livingston. Harper, $2.50. (To be reviewed.)

Under Two Flags. Bishop Printing Co., Rockford, Ill., 10 cents. An attractive booklet designed to encourage men in the camps to attend chapel services. It contains a series of brief (10-line) messages, and space for the soldier's own "chapel diary." Chaplain Dalton of Camp Grant sends it in and says he has found it useful.

Germany, A Short History. By George N. Shuster and Arnold Bergstraesser. W. W. Norton & Co., $2.50. (To be reviewed.)

City in a Furor Over a Whipping

Memphis Supports Juvenile Judge's Ban on Corporal Punishment—Methodists Elect Bishops Smith and Martin

(Correspondence from Memphis)

MEMPHIS, Aug. 1.—In this city the whipping of a nine-year-old white girl by her family's Negro maid ran neck and neck with war and politics during most of July as a topic of public debate. The whipping occurred when the child was caught stealing soft drinks from a truck. A neighbor called the police. They took the maid to court where the case was dismissed. The whipped girl was placed in the custody of our noted juvenile court judge, Camille Kelley. Although the parents, who are war workers, had given the maid permission to whip any of their four children when she considered it necessary, Judge Kelley ruled that maids shall not whip children. The *Commercial Appeal* protested the decision as an invasion of the rights of parenthood. Negroes understood that the judge had said that Negro maids might not whip children, but the judge made it clear that she included maids of all races. The *Memphis World,* Negro paper, then sided with the judge, as did most of the letters which flooded the press. It was revealed that the father of the child was making $15 a day and that the mother did not need to work. The judge asked her to return home, but without success.

* * *

Methodist South Central Jurisdiction Meets

The South Central jurisdictional conference of the Methodist Church, held in Tulsa, Okla., elected two new bishops, set up a jurisdictional council to coordinate the work of the various interests of the church, and provided for an executive secretary to act as an administrative and promotional agent for the jurisdiction. Bishops elected were W. Angie Smith, former pastor of First Methodist Church, Dallas, and Paul E. Martin, former pastor of First Methodist Church, Wichita Falls, Tex. Martin was assigned to Arkansas and Louisiana, with residence in Little Rock. Smith will be in charge in Oklahoma and New Mexico, and will live in Oklahoma City. Other assignments of bishops were Charles C. Selecman to Dallas; Ivan Lee Holt to St. Louis; A. Frank Smith continued in Houston; and William C. Martin to Topeka from Omaha, but serving as heretofore the huge states of Nebraska and Kansas.

* * *

Jurisdiction Provides for a Permanent Organization

Creation of a jurisdictional council was based on the necessity of carrying out the responsibilities of the jurisdiction in the new Methodist Church, which are defined in the "Plan of Union" as "promoting the evangelistic, educational, missionary and benevolent interests of the church within the jurisdiction." Further to implement this work an executive secretary was authorized by the conference and later elected in the person of Paul D. Womeldorf of Wichita, Kan., former Central Kansas conference executive secretary of Christian education. His headquarters will be in Oklahoma City. The council is headed by Charles E. Schofield of Southwestern College, Winfield, Kan., chairman; Paul W. Quillian, First Methodist Church, Houston, vice-chairman; and A. W. Martin, Fort Smith, Ark., secretary.

* * *

Catholics Lectured on Reconstruction

In a recent meeting at Siena College, Memphis, 200 teachers from Roman Catholic parochial schools of this region were told by J. B. Ivey, Jr., of the University of Tennessee that eroded land and bad rural and urban housing contribute to the inadequate development of human and natural resources. He recommended statewide programs to study the resources of each of the southern states. To relate the states to the region and then to the nation will require the coordinated effort of the many existing agencies in each state, he disclosed. He said these agencies must be enlisted to produce educational material on human needs written so the people can understand and held that scientific research must be translated so it may be used in the schools. This will mean more vocational guidance in the schools and a closer association between academic training and training in ability to use the resources in any field. Mr. Ivey suggested this as a remedy for the great migration now taking the productive groups between 18 and 45 out of the south after they become educated. The teachers were called upon to aid labor organization and to repudiate agencies such as the Christian American Association which are working to weaken and destroy labor organization throughout the south.

* * *

Says Force Is Effective In Race Relations

Speaking recently before the race relations institute at Fisk University, Guy B. Johnson, executive director of the Southern Regional Council on Race Relations, said that the type of international relations achieved in the postwar world will aid in determining the strategies to be used by Negroes in their struggle for full citizenship. Methods of force used by radical and reactionary Negro and white groups have been effective strategies in race relations, he stated. He added that the primary contribution of extreme leftists has been to make religious and Negro advancement groups more active. C. H. Houston of the FEPC, from whom the institute had expected much, spent his time in an undisguised political speech, pleading for the reelection of the President as necessary to conserve the social gains of the last twelve years.

MARSHALL WINGFIELD.

Scots Plan to Welcome Troops

Churches Consider Broader Programs to Attract War Veterans—Captive Chaplain Writes on Dogma

(Correspondence from Scotland)

EDINBURGH, July 10.—The presbyteries of Glasgow and Stirling have been giving earnest consideration to a subject which will soon be engaging the thought of the Scottish Church as a whole, namely, how best the church can prepare to welcome back at the end of the war the millions of young men and women in the forces. How can we make them feel that the church means something to them and has something to give them? The last war is not too far away for many to remember how at its close the church's opportunity was lost through lack of foresight. An urgent appeal is being made to ministers, kirk sessions and members alike to see to it that the same thing does not happen again. Plans have not gone far yet but they include such things as the opening of Christian homes in genuine hospitality, the formation of social fellowships in connection with congregations, and the transforming of the Sunday evening service into something less formal and less unvarying than the morning worship. It is suggested that the church might use methods found successful in the army—the "Padre's Hour", with the opportunity for free discussion, the "Brains Trust," the religious film, and so on. We are only at the beginning of such planning, and with the end of the war in Europe at last in sight it is none too soon.

* * *

Christian Apologetic from A Prison Camp

I have just been reading a remarkable little book—remarkable in itself and still more remarkable for the circumstances in which it was produced. It is entitled *Prisoner's Quest,* and is by D. H. C. Read, the young minister of an Edinburgh church who went to France as an army chaplain and was taken prisoner with the famous 51st division four years ago. In the camp Mr. Read and another chaplain gave, alternately, weekly lectures on the Christian faith. Mr. Read's talks cover an amazing amount of ground, including philosophy, science, theology and religion. They deal frankly and fairly with such modern difficulties to belief as determinism and humanism, and seek to demonstrate the Christian standpoint as the only ultimately reasonable view of life. Written in a vividly intimate style, they are also amazing—composed as they were far from books and libraries—for the wealth of reference and illustration. One is not surprised that a fellow officer should write in a brief preface that these talks "helped considerably to lead many of us from relative darkness to light." Mr. Read is still a prisoner, but his lectures, neatly written in small

exercise books, reached this country and have now been published by the Student Christian Movement Press.

* * *

A Missionary's Wartime Adventures

A fortnight ago there arrived back in Scotland a young missionary couple, the story of whose experiences shows that the days of missionary adventure are by no means over. Rev. J. R. Fleming was in his first term of service in Manchuria when the conditions there began to deteriorate and it was deemed expedient for him and his wife to leave. Their hope was to make their way to Rangoon and reach our mission in west China by the Burma road. They were escorted by the Japanese through Korea to Japan. From there, after some delay, they took ship for Singapore, but on the way ran into a terrific typhoon, from which the ship staggered, badly mauled, into Hongkong. Arrived at Singapore they found the Burma road closed, so Mr. Fleming undertook to take the place of a chaplain to the rubber planters up at Kuala Lumpur. Within a few weeks came the Japanese invasion. Throughout the retreat he drove a Red Cross car while Mrs. Fleming acted as nurse, and they continued working with the Red Cross until they were able to escape in one of the last ships to get away—a small freighter. A few hours out they were attacked by a Jap airplane which planted a bomb in the engine room, killing 30 of the 60 people on board and wounding others. Mr. Fleming himself was badly burned. However, two boats were successfully lowered before the ship sank, and, though they were again machine-gunned from the air, they survived until a British cruiser picked them up and took them to Batavia. There Mr. Fleming recovered, and they made their way to India and spent a few months working in a mission high school. At last their chance came. They secured seats in an airplane from Calcutta, and flew over a 20,000-foot shoulder of the Himalayas to Chungking.

* * *

Plan Power Plants In Highlands

One of the sadder aspects of Scottish life has been the steady depopulation of the highlands and islands that has been going on during the past few generations. Economic conditions are too hard, and the amenities of life too few, for the younger generation to be content to remain where their fathers lived. The Scot is said to love money, but he loves his country still more. Yet, though he sings songs about the moors and glens and the "long sheilings," he is becoming less and less willing to live among them except for a summer holiday. At the same time there has always been much opposition to the setting up of hydroelectric plants for utilizing the considerable water power of the mountain lakes and streams, and so taking a first necessary step toward the development of the highlands on modern lines and attracting back the dwindling population. It was feared that such schemes would involve the defacement of the countryside. It has now, however, been decided that an experimental beginning be made. The North of Scotland Hydroelectric Board will, it is hoped, commence work this autumn on three schemes to cost the large sum of £4,600,000.

GEORGE CARSTAIRS.

"This description of the ideal book of devotions for youth comes very near to being the description of this one."

Did you read this review of "Remember Now . . ." in The Christian Century?

Remember Now . . . Daily Devotional Readings for Young People. By Walter Dudley Cavert. Abingdon-Cokesbury, $1.00. A topic for each week; a suggested scripture reading, a brief and well-illustrated interpretation and application, and a sentence prayer for each day. Devotional literature for youth must have the ring of reality, must be earnest but not solemn, must make religious and moral ideas seem important and relevant to life. Dullness, conventionality and pomposity must be avoided, while on the other hand strained cleverness and frivolous appeals to superficial interest must equally be shunned. This description of the ideal book of devotions for youth comes very near to being the description of this one.

POCKET SIZE $1 *At Your Bookstore*

ABINGDON-COKESBURY PRESS

Nashville 2, Tenn.

Georgia Primary 'For Whites Only'

But Negroes Plan a Test of Racial Exclusion in Courts—Newton Going to Visit Moscow

(Correspondence from Georgia)

MACON, Aug. 1.—Although authorized to do so by the recent Supreme Court decision, Negroes did not vote in last month's Georgia Democratic primary. Several Negro political clubs had passed formal resolutions declaring their determination to participate in the elections, and had urged their people to go to the polls in large numbers. However, this plan was abandoned on the advice of responsible leaders of the race, who decided that since the state Democratic executive committee as well as party chairmen in many communities had announced that Negroes would not be allowed to vote, attempts on their part to exercise their franchise would not only be futile, but might precipitate serious clashes between the races. Instead, a small number of voters were selected to go to the polls in their proper precincts, request permission to vote, and thus make a token test of the situation. As anticipated, they were denied ballots, but they expect to use these official refusals as part of the record for settling the issue in the courts.

* * *

Urges Negro Participation In Primaries

Meanwhile, white sentiment in favor of allowing the Negro to vote in the primaries seems to be increasing. In a recent editorial the *Atlanta Journal* advocated that the Negro be given the right to earn a decent living, to obtain a good education, to enjoy wholesome health and housing facilities, to receive proper protection and impartial justice under the law, and to participate in government by voting in both general elections and primaries.

* * *

Dr. Newton Going To Russia

Louie D. Newton, pastor of the Druid Hills Baptist Church, Atlanta, and one of the secretaries of the Baptist World Alliance, will fly to Russia as the guest of the Stalin government as soon as final clearance for his visit, now in process, can be arranged. The invitation to visit the Soviet Union came to Dr. Newton in recognition of his distinguished service as chairman of the Russian kit campaign among Southern Baptists, during which more than 175,000 relief kits for Russia's destitute people in the war-stricken areas were provided by the denomination. While on the trip Dr. Newton expects to observe the conditions and problems which will confront the church in its postwar reconstruction program. He plans to stop in London on his return for a conference with J. H. Rushbrooke, president of the Baptist World Alliance.

* * *

Three Faiths Organize Religious Council

Catholics, Protestants and Jews in the Columbus area have recently organized the Columbus-Phenix City Religious Council for the purpose of "achieving unified cooperative action by all religious groups toward the common end of a better community in which to live." The constitution provides that each participating church or synagogue shall have three representatives on the council, one of which shall be the officiating minister. In addition to a general program of community welfare, special attention will be given to the religious interests of young people, and earnest efforts will be devoted to the "mitigation of tensions and misunderstandings, not only as between the various faiths but also as between the different races." The council plans as its first public enterprise a joint religious service in the municipal stadium the Sunday preceding Labor Day. Dr. J. Calvin Reid (Presbyterian), Rabbi Herbert Waller and Father Herman J. Deimel were the ministers on the committee which prepared the constitution.

* * *

Venerable Religious Leader Dies

B. D. Ragsdale, who served for 49 years as the recording secretary of the Georgia Baptist convention, died recently at the age of 84. From 1897 until 1905 he was professor of Bible at Mercer University, and from 1914 until 1928 he was business manager of the institution. An ordained minister, he was pastor of several churches in the state during his career. As the official historian of the denomination he compiled the three-volume *Story of Georgia Baptists.*

* * *

Negro Leaders Combat Social Diseases

About a year ago Mayor John T. Alsop of Jacksonville, being greatly disturbed by the problem of juvenile delinquency and the prevalence of social diseases in the community, organized the Negro Civilian Health Committee to assist in combating the situation. With Dean Ernest E. King of Edward Waters College as chairman, the committee conducted careful surveys and investigations, and recommended that a Negro probation officer be appointed to work among the colored people. This officer, Chester R. Cowart, began his duties Jan. 1 of this year. His first semi-annual report shows gratifying achievements. As a result of several seminars on venereal disease which he has conducted, more than 750 persons have received health warden's certificates from the mayor. By means of motion pictures, literature and posters a publicity and educational campaign has been promoted which has aroused much interest among the people. This pioneering work is making splendid progress in eliminating and controlling social disease, and is a tribute to the high type of leadership furnished by Negro citizens of the community.

J. MAURICE TRIMMER.

Ask $2,670,000 for Overseas Relief

American Protestant churches are asked to give $2,670,000 for their united overseas relief and reconstruction projects during 1944-45, according to Leslie B. Moss, director of the Church Committee on Overseas Relief and Reconstruction. This represents an increase of 50 per cent over what was given last year.

Plan for Return Of Service Men

Churches of Capital Hear Government Agencies Project Aid—Suter Becomes Dean of Washington Cathedral

(Correspondence from Washington, D. C.)

WASHINGTON, Aug. 2.—The defense commission of the federation of churches, of which Donald F. Bautz is director, recently sponsored an all-day study conference on "The Church and Returning Service Personnel." The conference was held in the memorial chapel of Walter Reed hospital. Coleman Jennings, chairman of the defense commission of the federation, presided. Those taking part in the discussions were Capt. Frederick A. Jostes of the Naval Bureau of Medicine and Surgery; Charles K. Morse of the Veterans' Administration; Elizabeth Lowry, Red Cross field director; Com. C. M. Drury, chief chaplain of the Potomac river command; and Lt. Col. David R. Wiley, chief chaplain of the Washington military district. Among the subjects discussed were "The Psychological Approach to Men Returning from Combat," "The Government Plans for Returning Service Personnel," "The American Red Cross and Returning Service Personnel," and "The Spiritual Needs of Returning Service Personnel."

* * *

Summer Supplies At Churches

A number of visitors are being heard in the churches of Washington during the absence of pastors on vacation. Last Sunday Foundry Methodist Church welcomed John Pitts, minister of the First Methodist Church, Bloomfield, N. J., and Ralph W. Illingworth, executive secretary of the presbytery of Huntingdon, Pa., was the guest speaker at Metropolitan Presbyterian Church. This church has not yet selected a successor to Dr. Fendrich, who resigned some time ago to accept a pastorate in Cincinnati. The Lutheran Church of the Reformation, of which Oscar F. Blackwelder is the minister, recently heard Chaplain Robert E. Lee, the first Protestant naval chaplain permanently assigned to Attu. Dr. Gould Wickey, executive secretary of the Board of Education of the United Lutheran Church, also supplied this pulpit recently. Harold W. Tribble, professor of theology in the Southern Baptist Seminary of Louisville, Ky., is to be the guest minister at the National Baptist Memorial and First Baptist churches respectively on the next two Sundays. The churches in the Mount Pleasant area of the city, including All Souls Unitarian, Universalist National Memorial and Mount Pleasant Congregational, are holding union services.

* * *

Papers Recognize Church Leaders

The *Washington Evening Star* has been running a series of sketches each Saturday afternoon on the various Bible class leaders in the city. The sketch summarizes the life of the Sunday school leader and gives some information concerning the church in which he is serving. The *Star* is also

carrying a series of articles on Washington churches. An artist's drawing of the church edifice and the minister's picture are included. The *Washington Post* each Saturday morning carries a series of articles on "The Church's Ground Crew," dealing with some lay man or woman who has proved indispensable to the life of some local congregation.

* * *

Elect Dean for Cathedral

A new dean for the Washington Cathedral has at last been selected. He is John Wallace Suter, rector of New York city's Epiphany Episcopal Church. Episcopal leaders here feel that he is admirably suited to this responsible position. Bishop Dun has expressed himself as being most happy at Dr. Suter's election and gratified at his acceptance. The cathedral has had no dean since the sudden death a year ago of Dr. ZeBarney Phillips, who was also chaplain of the United States Senate. The dean of the cathedral is also head of the College of Preachers, a school to which selected ministers are invited for brief periods of special study.

* * *

Georgia Pastor Called Here

The Metropolitan Baptist Church has called K. Owen White, pastor of the Kirkwood Baptist Church, Atlanta, Ga. Dr. White is in his early forties. He was born in England but has had most of his educational work in the United States. For more than 40 years Metropolitan Church has been served by Dr. John Compton Ball, who is now retiring after reaching his 80th birthday. When he assumed the pastorate the church had a congregation of only a few hundred, but its membership now is approximately 3,000.

* * *

Church Operates Youth Camp

A summer youth camp will be operated by Mount Vernon Place Methodist Church, of which John W. Rustin is minister, during August. The camp, located on the Potomac river in Westmoreland county, Va., will be conducted by the social welfare committee of the church as part of its community program. It will be under the directorship of Warren Firth, theological student at Emory University, who is spending this summer at Mount Vernon Church under a work scholarship. This is a new venture for this downtown church, but it should prove of inestimable value to many young people in that crowded area.

* * *

And So Forth

Herbert H. Eberhardt has been chosen to head the Central Union Mission. He comes from Indianapolis, where he directed the Wheeler City Rescue Mission. He was president for five years of the International Union of Gospel Missions.

Linn C. Drake, former Baptist pastor and since 1918 executive of the Boy Scouts of this area, will retire soon when he reaches the age of 65.

John F. McClelland, formerly pastor of the Orient, L. I., Congregational Church, has been appointed by the Congregational Board of Home Missions to start a church in the Silver Spring area of metropolitan Washington.

EDWARD H. PRUDEN.

The Predicament of Modern Man

By D. ELTON TRUEBLOOD

Professor of the Philosophy of Religion at Stanford University

Professor Trueblood feels that before we can succeed with our post-war reconstruction there must be fundamental changes in how we think and how we live. We all know that the end of the war will not solve our difficulties; to the contrary conditions then will be more severe. Our difficulty today is due largely to the fact that our spiritual growth has not equalled our technical progress. Society cannot continue if we depend on the gospel of power culture, which rejects our faith—as in Nazism.

Nor can society endure, says Dr. Trueblood, if we separate the fruits of culture from its religion; that is, ethics alone won't save us. Apart from a reaffirmation of the Christian faith there is conceivably no possibility of a really civilized life on the global scale that modern conditions require. This faith must be more than an individual belief—it must be an active participation in a religious group. *The Predicament of Modern Man* is a plea for this reaffirmation of faith and a plea that those with this new faith co-operate with like-minded persons—for example, in church groups. Then mankind may be saved from disaster.

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Good News of God

By CHARLES E. RAVEN

Regius Professor of Theology, Cambridge

Dr. Raven believes that the spiritual condition of the twentieth-century Church is not unlike that of the Church which Paul addressed in the Epistle to the Romans, and that we might well translate Paul's ideas, developed in *Romans*, into terms applicable to the contemporary theological situation. In this book he has written a series of eight letters having for their themes the first eight chapters of Paul's Epistle. The book is a commentary upon the prevailing flabby state of modern religious thought, done in a rugged style which Paul himself might have applauded.

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1,200 Ministers Meet in Chicago

Pastors' Institutes Report Very Large Attendance—Methodists Readjust Their Denominational Boards

(Correspondence from Chicago)

CHICAGO, Aug. 7.—More than 1,200 pastors attended pastors' institutes in this city in the past fortnight. They were concerned about seven major fields of interest in American religious thought. Although there was evidently no cooperative planning of the pastors' schools, each demonstrated these emphases. For example, while Norman Thomas addressed the 500 pastors of the McCormick Seminary school on the church and world order, James Luther Adams of Meadville Seminary was analyzing Christian social thought in five nations for the 300 ministers enrolled in the conference at the University of Chicago. These two subjects were probably of major importance in the schools.

* * *

Pastors Doubt Claims Of Free Enterprisers

Out of them emerged a third area of concern: recognition of the separation between pastors and people, the cleavage between pulpit and pew in Protestant churches on these very questions. In one of his lectures Norman Thomas took a vote of some 300 pastors on two questions: Do you believe that if the government will give free enterprise a free hand there will be no unemployment after the war? Do you believe that we can't have both planning and freedom? No one was prepared to affirm that he believed either. "Your elders would like it if you voted affirmatively," twitted Thomas. Adams told of the church commission to which a cabinet member in Washington said: "You say that you represent so many million people. We have information which leads us to believe that you do not. Why don't you go home and first try to get them to agree with you about these things instead of coming here to get us to agree with you about them?"

* * *

See New Type of Evangelism

That, of course, compelled men to face the fourth area of major interest, the perennial problem of evangelism. Ernest C. Colwell, vice-president of the University of Chicago and dean of its divinity school, told the pastors that a minister may be "priest and pastor," that "his personality may have vigor and virility, the accuracy of his pronunciation may be exceeded only by the clarity of his enunciation, he may be skilled in the management of budgets, choirs, old maids, young people's picnics, pre-marital counseling and kindergarten curricula . . . without serving his parish as an intellectual leader." "We must see America as a part of the mission field," said D. Elton Trueblood, chaplain of the memorial chapel and professor of religion at Stanford University. He declared that "the meaning of civilization is the supremacy of reason over human dispositions" and for this reason "power culture" must always fail. "Some people," he continued, "are members [of the church] because they are greatly concerned over the redemption of civilization. . . . The prospects of the gospel might be better if the average town had in place of the few thousand church members now listed only a few dozen Christians who are not in the least apologetic and who are willing to make the spread of the gospel their first interest."

* * *

Seek to Aid Returnees

The fifth area of interest, as would be expected, was the returning soldier and the personal counseling which his readjustment to civilian life will entail. At McCormick Seminary this problem was presented by Russell L. Dicks, chaplain at Wesley Memorial hospital, and by Thornton W. Merriam, director of U.S.O. training in New York city. In addition to the delineation of the personal problems created by war experience and the coming experience of demobilization, Merriam had much to say about the lessons of cooperation between community social agencies and churches—Protestant, Catholic and Jewish—for the total social and recreational well-being of people after the war—lessons which have come out of the U.S.O. wartime experiences. At the University of Chicago, this interest was represented by the annual conference on counseling held under the auspices of the commission on religion and health of the Federal Council of Churches and directed by Otis Rice, chaplain of St. Luke's hospital, New York city. As at McCormick, this conference registered a new high in interest and attendance.

* * *

Are Concerned Over New Testament

The sixth area dealt with—and the order is in no way an indication of interest or importance—was the relevance of the New Testament to contemporary life. At McCormick this group, under Joseph Haroutunian, had to move to larger quarters. At the University of Chicago, an attempt was made to limit the group to 20 graduate students or teachers under Dean Colwell, but actually the group ran over 30. Next year more groups will be formed.

* * *

Discuss Educational Problem

The seventh area of interest was the relationship between religion and education. At McCormick the relationship between public education and religion was presented by Arnold S. Nash of England, visiting professor at the Church Divinity School of the Pacific and associate rector of St. Paul's Episcopal Church, Oakland, Calif. At the University of Chicago two three-week workshops, one on elementary education and religion and one on liberal arts education and religion, made the results of their work available to the conferences. "The public school teacher can tell all that she likes about Nero," said Trueblood, "but she cannot tell about his distinguished contemporary, St. Paul"—indicating that these thought trends were not limited to topic selections but blocked every path of exploration.

* * *

Methodists Overhaul Their Methods

Six hundred members of boards of the Methodist Church met here the week of July 24, took the whole machinery of the church apart, overhauled it, and put it back together again for the next four years or until after the next quadrennial convention of the church. New board presidents elected were Bishops Titus Lowe, Indianapolis, world service and finance; G. Bromley Oxnam, New York, foreign missions; and Wilbur E. Hammaker, Denver, temperance. The only policy matter given attention at this reorganization meeting was that of the Crusade for Christ authorized by the General Conference. The dates for the financial effort ($25,000,000) were set from Dec. 1, 1944, to March 4, 1945. This fund is intended only to cover war dislocations, especially in foreign lands, and postwar emergencies. It is not a great expansion fund as was the centenary fund after the First World War. Other areas in the fivefold program of the crusade include the continuance of the crusade for world order and an enlarged evangelistic effort. The national chairman of the crusade is Bishop J. Ralph Magee of Chicago.

CHARLES LESLIE VENABLE.

Indian Prisoners Begin Third Year in Jail

The many thousand political prisoners who were arrested in India on August 9, 1942, entered upon their third year of internment without trial and with no prospect of immediate change in their status. While Mahatma Gandhi and a considerable number have been released because of health or other reasons, it is estimated that 40,000 are still detained in spite of numerous appeals for their release.

Catholic Order Prepares To Admit Service Men

The monastery of the Trappist order which was founded in Conyers, Ga., last March is being developed especially for service men who seek to enter the order after the war, says Religious News Service. The Trappist order, whose members maintain strict silence as well as the usual poverty, chastity and obedience of Roman Catholic religious orders, has four monasteries in this country.

Chicago Community Trust Gives $213,347

The Chicago Community Trust, the largest of 78 such community trusts in the nation, gave a total of $213,347 last year, it has reported. The money went to 123 relief and welfare agencies, which got $163,272, and to 21 educational institutions, which got $50,075.

Chaplains Decorated For Heroism

A total of 114 army chaplains have been given one or more citations for gallantry in action and for distinguished service since the beginning of the war, says the war department. A total of 63 have died, including 24 who have been killed in battle or have died from wounds. At a recent meeting of the Methodist commission on chaplains, Chaplain Colonel George F. Ritzey, army deputy chief of chaplains, told the commission that an early end of the war would not terminate the need for the services of chaplains. He said that demobilization would not proceed at a rate faster than 250,000 men a month.

Will Read Bible In Classrooms

Canadian Schools Will Launch New Program in September—Major Wins the Victoria Cross

(Correspondence from British Columbia)

VICTORIA, Aug. 1.—Under amendment of the School Act passed at the last session of the legislature, reading of selected passages of Scripture without teacher comment will proceed next term in all schools. Provision will be made to permit conscientious objectors to the Bible reading to leave the classroom during the period. In the city of Victoria the Gideon Society will provide Bibles without cost for use in the classrooms. The Canadian Institute of Public Opinion says that in answer to the question, "Do you think all public schools should offer a course in religion, or do you think they should leave this subject to the churches?" national opinion, including Quebec, divides as follows:

Approve course .....50 per cent
Disapprove .....41 per cent
Undecided ..... 9 per cent

Quebec gave 70 per cent approval. In both the Maritime provinces and British Columbia the majority thought the teaching of religion should be left to the churches. The practical result of such a policy in Canada is, of course, that the majority of children goes without religious teaching.

* * *

Teetotaler Wins Victoria Cross

The Victoria Cross is the highest military award in the British empire. Five such crosses have been awarded to Canadians in this war. Of these four have come to British Columbians, and one to a French-Canadian of Montreal. The latest recipient from this province is Major Jack Mahony of New Westminster. His letters reveal a hero of genuine mold and also of some puritan graces. In speaking of an occasion on which he gave some blood, he says: "Each man donating blood was given a pint of beer. It was good Canadian beer, so the men figured they had made a good trade. Being a teetotaler, I didn't get anything out of the deal, but I hope the blood will be used to good advantage." His letters to a neighbor boy are of an inspiring simplicity and kindness.

* * *

Street Preaching Attracts

Rev. Michael Coleman, missioner-at-large in the Church of England in this province, and until recently of All Hallows Church, London, England, has conducted street services in the business section of Victoria at noon for the past six weeks. There is no singing, just Scripture reading, brief prayer and address, the whole lasting 15 minutes. He has asked several ministers of various denominations to take charge on some days, and they found this to be a new, interesting and challenging experience. The minister stands on a small table, his only visible help a Bible. The numbers of those to "stop, look and listen" varied from 300 to 30. Streets with electric trams were avoided.

* * *

Chaplain's Father Heads United Church Body

Rev. H. E. Horton of Queen's Avenue Church, New Westminster, was elected president of the British Columbia conference of the United Church of Canada. His son is a chaplain with the forces in Normandy, one of the first to land. A letter this morning from Normandy from a "non-com" of the Canadian Scottish tells of "sharing the shelter of the same blade of grass" with Padre Horton. When Padre Horton is at home he is also a minister in this province.

* * *

And So Forth

Some summer preachers on the coast this season are E. Leslie Pidgeon, R. W. K. Elliott, Ramsay Armitage, D. A. Fowlie, A. S. Tuttle, Murdoch MacKinnon, Brett Kenna, T. M. Badger, Hislop Dickson.

S. G. Woolfrey of Richmond, Que., comes at the beginning of August to the pastorate of Knox United Church, Vancouver, to succeed Dr. A. F. Munro, retired.

HUGH MCLEOD.

Bible Society Organizes To Produce Films

An organization to produce Protestant films and to serve as a "Protestant pressure group" in Hollywood is planned by Rome A. Betts, general secretary of the American Bible Society, according to Religious News Service. Mr. Betts has called a meeting in October of representatives of 45 denominations and 15 interdenominational agencies to form the organization, says R.N.S.

Train Chaplains for Army Airforce

The army airforce has opened a school at San Antonio to train chaplains for the air corps. A two weeks' course is given, according to a release from the Public Relations Office, Headquarters AAF Training Command, Fort Worth. All chaplains on duty with the airforce will go through this school sooner or later. The curriculum is concerned with AAF organization and policies and with physical training. Opportunity is given to visit air fields. A war orientation course is taught by Chaplain Rackman, says the release. Chaplain Rackman is quoted as follows: "Men will

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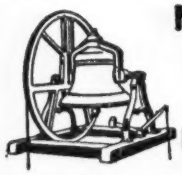
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$3,000,000 Gift to Negro University

Dillard, New Orleans Institution, to Expand Medical Courses—School Pay is a Rising Problem

(Correspondence from Tennessee)

NASHVILLE, Aug. 1.—Dillard University in New Orleans, a college for Negroes founded by the union of Congregational and Methodist colleges in that city, announces a $3,000,000 endowment gift through the boards of those two denominations, the General Education Board and the Julius Rosenwald Fund. The merger also includes a hospital for Negroes. A program for teaching nursing education is now announced. It will provide a two-year collegiate pre-nursing course and a three-year clinical course with the awarding of a diploma upon completion. Century-old Charity hospital of New Orleans, with a world-wide reputation, also announces for the first time that Negro nursing students may be taught there. The students from this hospital and Dillard University will be taught together without regard to color.

* * *

Mexican Investigators Report Workers in U. S. Well Used

In the midst of the fruit and vegetable picking season last year the Mexican minister of foreign affairs refused a request of the governor of Texas that 70,000 Mexican farm workers be given permits to come into that state to help. In his refusal the Mexican minister said: "In many places Mexican residents are not allowed to attend public spectacles and are discriminated against in many ways." The Mexican government has now received the report of two deputies from their Congress, sent to Texas to investigate the situation. They reported that they had "visited Mexicans in the field and those working on the railroad and we saw that their working conditions are the same as those of North Americans. Their salaries and their contracts are good. Their only problem is that of food, which is not the kind they are used to." The result is that Mexican workers will be granted permits to come to this country but the number of patrols on both sides of the Rio Grande will be increased to prevent people who have no permit from coming.

* * *

Underground Railway Operates Again

It is reported that an underground has developed for the transportation of southern farm workers from those counties in the south where legal obstructions have been placed in the way of their leaving by requiring a permit from the farm agent or some county officer.

* * *

Move for Equal Teachers' Pay Gains Slowly

The problem of equalization of teachers' pay between the races in the south is complicated by the authority granted local school boards. In Arkansas, where several counties are attempting equalization, the director of school administration reports that there are 2,537 separate school boards in the state and that they reveal no noticeable trend on behalf of equalization. In South Carolina there is agitation for equalization and the U. S. district court has enjoined Charleston authorities from discrimination. In the state at large little progress is being as yet made. Lawsuits to win equal pay for teachers without regard to race have now been won in six southern states, Texas being the last to join the procession. The others were Tennessee, Virginia, Florida, Kentucky and Louisiana. In Tennessee three of the four largest cities give equal pay, Memphis being the only laggard, and the state board of education insists on equal pay in cases where it subsidizes a rural school.

* * *

Teachers' Pay Going Up In Southern Cities

The Virginia legislature voted a mini-

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mum of $900 for teachers in that state, Tennessee follows with $650. Kentucky and other states are moving to vote extra money to try to keep the teachers, thousands of whom are leaving the schoolroom for more remunerative work in defense factories. In South Carolina teachers' pay was increased but it was found that most of it went to the whites, the colored teachers getting about one-half the average salary of the white teachers, often only about $400 a year. In Nashville the 740 city school teachers held an interracial meeting to put pressure upon P.-T.A.'s and the general public to get their minimum raised to $1,200 per year. This city, the "Athens of the South," is on the lower rounds of the salary ladder for her city teachers, the minimum being about one-half that paid in Louisville and Memphis.

* * *

Negro Schools Still Poorly Supported

At the interracial institute recently held at Fisk University, Charles H. Thompson, editor of the *Journal of Negro Education* and a dean at Howard University, said that Negro teachers on the average had 80 per cent as much training as whites but received only about 50 per cent as much salary and had 30 per cent more children to teach. "At the rate we are going," he added, "it will take 85 years and an expenditure of $150,000,000 to bring Negro schools up to the standard of the white. It will require $50,000,000 increased annual expenditure to keep them there." All of which argues eloquently for a federal education bill that will level up in the poorer south by taxation from the richer sections of the country which profit out of the south's poverty.

* * *

Ministers Form Discussion Group with Union Leaders

Ministers and labor leaders in Knoxville, Tenn., have organized a discussion group for ministers and labor leaders. A similar organization is projected in Nashville. They will discuss the primary purposes of organized labor and Christian ethics and such questions as who determines the policies of the unions and the churches, as well as what response church publication boards and houses make to the demands of their national conferences and conventions that labor shall have the free right to organize and bargain collectively. The latter point should produce some interesting repercussions, as church publishing houses are usually unfriendly to unions.

* * *

C.I.O. Pushes Racial Fair Dealing

The recent state convention of he C.I.O. in Nashville held a Sunday sess' opening with prayer and a devotional . . dress. It went on record on behalf of no discrimination for wage earners because of race, creed or nationality. In Louisiana Protestant ministers and Catholic priests helped defeat a vicious anti-labor bill promoted by the so-called Christian American Association, Senator O'Daniel's device for shackling labor in the state legislature. In Winston-Salem, N. C., where the C.I.O. recently won a smashing campaign in the R. J. Reynolds Tobacco Co., an effort was made to organize the Negro pastors of the city against unionism. As the C.I.O. bars racial discriminations in wage earning the Negro ministerial leaders thoroughly scotched the movement.

ALVA W. TAYLOR.

Pacifists Protest Buzz Bombs

The 28 pacifist clergymen whose protest concerning obliteration bombing last spring stirred a storm of criticism this week entered their protest against Germanys robot bombing of England. They appealed to the German people and their government not to engage in "the wanton cruelty of robot bombing or other methods of civilian bombing."

Cancel Church Conference

Difficulties of wartime transportation caused the Evangelical Church to cancel its quadrennial conference on religious education which was to have been held at Lake Wawasee, Syracuse, Ind., Aug. 23-27. The announcement was made by Bishop Praetorius of St. Paul, Minn.

Western Methodists Speak for Japanese-Americans

Resolutions adopted by the Western jurisdictional conference of the Methodist Church called on the government to lift all restrictions on the free movement of loyal Japanese-Americans, including return to their former homes on the Pacific coast.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Action in Arabia (RKO) *Melodrama.* Allied and nazi intrigue among Arabian tribes near Damascus. Exotic setting adds some interest to otherwise *routine* chase film of western serial type. **M, Y**

Bermuda Mystery (Fox) *Melodrama.* Private detective solves series of mysterious murders. Bungling-police motif done to death. *Run-of-the-mill.* ***M, Y***

Johnny Doesn't Live Here Any More (Mono.) *Farce.* Entering army, young man rents flat to girl, forgetting to mention that many friends have duplicate keys. Despite stilted word and action and baby talk of girl, this is *better than average cheaply made film* in that it does not take itself too seriously. **M, Y, C**

Once Upon a Time (Col.) Janet Blair, Ted Donaldson, James Gleason, Cary Grant. *Drama* about a small boy and his pet, a dancing caterpillar, and a cynical man who betrays them but in so doing has his better nature aroused. *Intelligent fantasy,* with gentle overtones of whimsy and satire not immediately apparent. **M, Y, C**

Voice in the Night (UA) Sigrid Gurie, Francis Lederer. *Drama.* Experiences of Czech pianist, insane after nazi persecution; his flight to West Indian port; his struggle against evil forces; his final reunion with wife in death. Depressing in futility of plot, and with gaps in dramatic action; yet tragically beautiful in portrayal of good that triumphs only spiritually, in unusual musical score that has dominating part in theme, in superior acting. *Of interest for its music and artistry.* **M**

BEST CURRENT FILMS

For Family: The Adventures of Mark Twain, Back Road to Tokyo, Going My Way, Home in Indiana, Lassie Come Home, Madame Curie, My Friend Flicka, See Here Private Hargrove, Snow White and the Seven Dwarfs, The Sullivans, This Is the Army, Thousands Cheer.

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